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The Caucasianal Creed

THE subject of the Caucasianal Creed is the Evolved Caucasian, and its objective is his proper place in Nature. This objective involves the overturning of certain precepts of so-called morality, and it requires the services of intelligent evangelists.

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H. H. SWEARINGEN
43 B St. St., N. W. Washington, D. C.

—1914—

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The Caucasianal Creed

PREAMBLE

Morality is nothing more nor less than conduct that best serves one's race, and such service is a duty. The performance of this duty is dependent on the influence of moral precepts, and the best support that moral precepts can have is a fitting creed. A fitting creed is one that fits the general intelligence of the people or that fits their capacity for intelligence. It is from the lack of a fitting creed that the Caucasian's race, on the one hand, falls into anarchy, and, on the other hand, misdirects its racial sympathy. These errors culminate in recurring wars, and in committing these errors the race fails to live up to the high estate of its proper place in Nature.

In order for the Caucasian to attain his proper place in Nature it is necessary for the Caucasianal environment to be formed. The Caucasianal environment is the social system that conforms to the characteristics of the Caucasian's race, and its spirit is the Caucasianal Creed. Thus it is that the subject of the Caucasianal Creed is the Evolved Caucasian, and its objective is his proper place in Nature.

In order for the Caucasianal environment to be formed it is necessary for certain precepts of so-called morality to be overturned, and, to this end, it is further necessary for the Caucasian's race to be instructed in the elements of the Caucasianal Creed. This instruction can be imparted only in terms of and in contrast with our present social system, and it requires the services of intelligent evangelists.

The division of the Creed into sections is an aid to instruction in it. Some of these sections are outlined in what herein follows.

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SECTION I.

Brutal Versus Intellectual Selfishness.

In all animal life the instincts of self preservation, of mating, and of caring for offspring are necessary for the perpetuation of a species. And these three instincts are the three main constituents of selfishness. Selfishness is the ruling prin-

ciple in life. No creature ever performs an unselfish act. But there is a vast difference between brutal selfishness and intellectual selfishness. And this difference consists mainly in the habits that accompany these respective forms of selfishness.

If a number of the young of a species of the lower animals be nourished in isolation from all others of their kind they nevertheless will grow up to the habits of their species. While their instinct or inherited habit is not always infallible, yet it usually meets the requirements of their existence. But whether their young be cared for by both parents or by the mother only, the parental affection continues only during the offspring's infancy. Beyond this period of infancy they know nothing of kinship.

If a number of new born infants of the Caucasian's race be nourished in isolation from all others of their kind they would grow up without sufficient intelligence to perform any of our most ordinary duties. They would know nothing of human speech, nothing of discipline, nothing of conscience, nothing of right and wrong. They would be worse than brutes, for they would have neither instinct nor intelligence to guide them. They would not know how to rear their young, and they would soon become extinct. On the other hand, such infants could be trained in the duties of the high estate to which evolution has brought their race. This dependence on training is the result of the evolution of a large and plastic brain—the Caucasian's most important organ and the seat of his leading characteristics.

And these facts are aids in preaching the Caucasianal Creed.

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SECTION II.

Some Principles of Evolution—Progress and Retardation—Factors in the Caucasian's Evolution and the Constituents of Intellectual Selfishness.

Surrounding all animal life are certain conditions and activities, and these constitute the environment. The development of the individual is the result of reactions to impressions received from the environment, and it includes the exercise necessary in getting food and in avoiding danger. Some of the impressions are received before birth. A species tends to reproduce its kind, while the different impressions that different individuals receive tend to differentate them. Continued

through many generations differentiation changes the characteristics. And this change in the characteristics is evolution.

The new characteristics of a species—a modified species—require new habits while the old habits tend to persist. When a species' habits conform to the characteristics the individual enjoys the greatest amount of possible happiness. Without such conformity the individual is restless, and the tendency of restlessness is toward degeneracy. The extent of the nonconformity of the habits to the characteristics is the degree of the species' retardation, while any lessening of this retardation is progress.

The evolved product of the environment comes itself to be a part of the environment, as, for instance, the activities of companions. And it is the activities of companions that constitute the Caucasian's present social system. Thus his present social system represents the Caucasian's habits, while his present evolutional stage is shown by his characteristics. And thus it is, that mainly on the social system the progress of the individual depends. The word progress in this connection means "the gradual improvement in every respect that is possible to the nature of the individual or race." And this meaning of the word is of paramount importance to the Caucasian's race.

Among the factors that started the evolution of the Caucasian out of the state of his prehuman progenitors, one was conditions similar to those of the present temperate regions of the earth, and another was the presence of his fellowman. In the temperate regions Nature's gifts and exactions are moderate, and they alternate with the seasons. The alternations required some forethought, and the moderate amount of correlated labor that was required of the mind and of the body tended toward the best development of both. In the Arctic regions the exactions are too many, and in the tropics they are too few, and, hence, the retarded mental development, respectively, of the Eskimo and of the Ethiopean. The physical aid and the evolving mentality of the Caucasian's companions were necessary for the individual's development and for the evolution of language.

Among the factors that brought the Caucasian to his present evolutional stage one was non-kindred mating; another was the necessity for training in development, and another was life-lasting parental affection. And these three factors are factors in the three main constituents of intellectual selfishness.

Among Caucasians non-kindered mating tends to produce

more favorable offspring than does kindred mating. It is not known why this is so, but it probably is because it checks a tendency to abnormal differentiation. It is obvious that both mates should be well conditioned, and to this end the proper relation between Caucasians is one of friendliness and sympathy. But as these qualities are social in their operation they are proper only between individuals of the same race. For the different races of mankind are in different stages of evolution, and these different stages require different habits.

Man is the only animal whose parental affection continues beyond the offspring's infancy, or whose affection extends to descendants beyond the first degree. In these respects the Caucasian is more pronounced than any other race. Parents, however, are unable to control pre-natal impressions, and, therefore, they are unable to pre-ordain their offspring's peculiarities. But whatever the peculiarities may be the Caucasian's parental affection continues until death.

The Caucasian does not inherit life-sufficing instincts, and, therefore, in his proper development and progress it is necessary for him to receive training and instruction from others. The greater part of this training and instruction is beyond the powers of any pair of parents, and, therefore, its only proper and possible source is the environing social system. And thus it is that upon the social system depends whether the individual shall make proper progress.

And these facts are aids in preaching the Caucasianal Creed.

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SECTION III.

The Creation of Social Derelicts Repugnant to Intellectual Selfishness.

In our present social system there is a subtle though most decided tendency to divide Caucasians into the working and the wealthy classes, and thus to erect a social line or barrier between them. But no such dividing line continues through the generations. There are poor descendants of ancestral plutocrats, and there are rich descendants of paupers. The extreme conditions of plutocracy and poverty, with the fluctuations between them, interfere with the proper progress ot the individual and with non-kindred mating, and it is mainly because of these interfereces that social derelicts are created.

Social derelicts are those who abandon responsibility to, or who are unfaithful to their race. They may be included in

two classes, though an individual can be in both classes. The two classes are the plutocrats and the degenerates. The plutocrats are those whose instinct of self-preservation has been perverted unto a passion for power, which passion is fostered by the social system in permitting them to grasp the power. The degenerates are those whose activities are haphazard and erratic. They include vagrants, thieves, drunkards, murderers, "white slaves," and all victims of our city slums.

A social system that creates social derelicts is sure to foster race-degrading agencies. Among the race-degrading agencies of our present social system one is the alcoholic liquor traffic and another is the "white slavery" business. All individuals who receive incomes from race-degrading agencies are creatures of the social system. The manufacturers, dealers, property owners, and all others who receive incomes from any such agencies are incipient plutocrats. And the creation of social derelicts shows a wide divergence between our present social system and the constituents of intellectual selfishness.

If the descendants of a present-day parent merely doubles in number in each successive generation then in the twentieth generation the number of such descendants will considerably exceed a million. With a few exceptions this number is greater than the population of each of our largest cities, and in these cities are all sorts of degenerates. If our present social system continues for twenty generations then in the twentieth generation the descendants of a present-day parent will include all sorts of degenerates. Such a result is utterly opposed to the constituents of intellectual selfishness.

And these facts are aids in preaching the Caucasianal Creed.

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SECTION IV.

A Race-Degrading Social System and the Influence of the Precepts Against Progress—Origin and Source of the Two Sets of Precepts Against Progress.

We continue a race-degrading social system because we have not been properly instructed in proper morality. Yet the fundamentals of morality can be included in a few precepts :

1. Honor your parents.

2. Restrain your passions.
3. Forgive your enemies.
4. Have regard for your neighbor's welfare.
5. Aid in correcting public evils.

These precepts apply to all individuals alike, and in their operation they promote the public good. They are consistent with themselves, and they probably include the essentials of morality. But in their integrity these precepts have never been put into operation. And the main reason why they have never been put into operation has been the influence of certain erroneous precepts of so-called morality. These erroneous precepts are in two sets, and they may be termed the precepts against progress.

In one set are those that teach the common brotherhood of the different races of mankind, and that enjoin us to preach the gospel to every creature. In the other set are those that enjoin us to cherish no envy, to respect rulers, and to render unto Caesar the things that are Caesar's. These latter precepts all mean about the same thing, and they are directed against the spirit of envy.

The precepts that teach the common brotherhood of the different races ignore the fact that the different races are in different stages of evolution and that these different stages require different habits. These precepts were results of attempts to give verbal expression to the sympathy that is proper only between individuals of the Caucasian's race. And this is the source of the teachings of a common brotherhood of the races.

For ages past it has been necessary for the Caucasian to live in some sort of a governmental or social system. In a rude and ignorant age a despotism is the only system possible, and it comes to the Caucasian from his prehuman progenitor —the ancestral monkey. In a somewhat similar species of monkey an only male is lord to a band of females. When a son is born the father is usually prompt in killing it. At last a young male escapes such death, and he in his turn dominates a simian harem. While the human despot himself does not kill his own sons, yet his successor among them often kills the others. Nor is it always the despot's son who succeeds him. For the power is often usurped by an outsider.

One of the most widely distributed accounts of the fluctuations in despotic power within the course of three generations is the one about the three Israelitish kings, David, Solomon, and Rehoboam. While the writer of that account gave it a

dramatic turn, yet it probably was based on fact. And even if it was not based on fact the sequences are most natural.

David did not inherit any so-called right to the Israelitish throne but he nevertheless became king. He took as one of his wives the wife of Uriah, and she became the mother of his son Solomon. David selected Solomon as his successor, though under the rule of primogeniture his son Adonijah was the legal heir.

After David's death and Solomon had been enthroned Adonijah wanted to marry Abishag. This presumption on the part of Adonijah was more than royalty could brook. "And King Solomon sent by the hand of Benoiah son of Jehoida, and he fell on him that he died." With a few more killings the kingdom was "established in the hand of Solomon." This poligymous and death-dealing despot used shields of gold as emblems of his royal power.

After Solomon's death his son Rehoboam reigned in his stead. Under Rehoboam the kingdom lost ten of its twelve tribes. "And it came to pass in the fifth year of King Rehoboam that Shishak King of Egypt came up against Jerusalem. And he took away the treasures of the house of the Lord, and the treasures of the king's house. He even took away all. And he took away the shields of gold which Solomon had made." After the taking away of these things Rehoboam used shields of brass.

In a despotism there are great differences in the powers of its members, and the respective feelings that these differences engender are those of jealousy and envy. (Jealousy is directed against him who desires what one possesses, and envy is directed against him who possesses what one desires.) In a despotism there is little enlightenment, little sympathy, little co-operation, little progress. What little progress there is is largely due to envy. While there is no proper place for envy in a proper social system, yet when its causes exist envy is sure to come. By its incitement to action envy has caused dethronements. And there has scarely been a dethronement that did not correct some abuse.

The envy that the despot knows exists against him is an annoyance, and, therefore, he prescribes laws or precepts against it. And these precepts he would enforce against all others even though he himself had violated them in gaining his power. Plutocracy is only another name and form of despotism, and the precepts that the despot would prescribe are the precepts that the plutocrat would enforce. There is very little difference between the spirit of the brother-killing despot and

that of the son-killing monkey. And this is the source of the precepts against envy.

And these facts are aids in preaching the Caucasianal Creed.

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SECTION V.

The Impeachment of One Set of the Precepts Against Progress and the Discredit of the Other Set.

The precepts against envy have been impeached by unimpeachable authority, and by equal authority the teaching of a common brotherhood of the different races of mankind has been discredited. And this authority is the authority of the Caucasian's race in the United States.

In 1775 the British government was the most liberal and the most enlightened government on the face of the earth. Yet it was against that government that the Americans rebelled; "And fired the shot heard round the world."

The success of that rebellion was a revolution, and it brought forth the Constitution of the United States. That Constitution guards with checks and counter-checks against the usurpation of official power, and under its terms no official power can be bequeathed or inherited, nor can any title of nobility be granted. In guarding against the usurpation of official power the framers of the Constitution made a notable step toward a code of real morality.

It was also the intention of the framers of the Constitution to prevent the accumulation of excessive wealth in the hands of the few. But in this respect the framers did not do so well, though they probably did the best that was then possible. It was attempted in the Constitution to recognize the slaveholder's so-called rights, and by a later amendment it was attempted to confer upon the Negro a Caucasianal equivalent. But with all its imperfections it is probably the best National Constitution that has ever been put into operation. And it was put into operation by reason of the success of rebels who did not respect rulers.

The founding of the American Republic was an important step in the progress of the Caucasian's race. But among the causes of retardation in the new republic one was the presence of the Negro, and—what was worse—he was the slaveholder's private property. His presence of course, was not his fault.

Down to about the time of the American Revolution Negro

slavery had existed in the Colonies both North and South for more than a century. During that time it had proved unprofitable in the North but profitable in the South. It was not until it had proved unprofitable in the North that it was abolished there. And it was not until it had proved continuingly profitable in the South that there was any serious discussion in the North for its abolition in the South. The real basis of the abolition movement that preceded our Civil War was envy of the slaveholder, although its ostensible basis was sympathy for the slave. The real basis of the slaveholder's position was a passion for despotic power, although the ostensible basis was the so-called right to private property. But the position of neither side was urged as a duty to the Caucasian's race. The controversy was merely barbarism against barbarism.

There were great differences between the powers of the wealthy slaveholder in the South and those of his slaveless neighbor. Consequently there was little sympathy between them. But even among the slaveless there were possible future slaveholders. For Caucasians anywhere might come in and own slaves. And in a few rare instances free Negroes were themselves the owners of other Negroes.

The fluctuations in wealth, as is ever the case in our barbarous social system, followed the generations of the slaveholders. Then came the fearful losses of our Civil War. The immediate precipitation of that war was an attempt at secession by the slaveholders to prevent revolution. The result was both revolution and confiscation, and the slaveholder's so-called rights were swept away. The losses in that war were a heavy penalty for the Caucasian's race to pay. And it had to pay it because of the slaveholder's plutocracy. But the Caucasian's race was the race that benefited by the abolition of Negro slavery. That race in the South has made a greater ratio of progress without slavery than it had ever made with it. And the progress was due to the success of the movement that originated in envy.

The preachments by the abolitionists of sympathy for the Negro both before and after his emancipation led many Caucasians to regard the Negro as "an equal man and brother." This fact, augmented by some animosity towards the Southerners, induced the victors of our Civil War to add the fifteenth amendment to our National Constitution, to set up Negro State governments in the South, and to enact the so-called Civil Rights Bill. The effect of all this was, and still is, harmful to the Caucasian's race. But the harm would have

been even greater had it not been for the opposition of the Southerner. Both the former slaveholder and his slaveless neighbor opposed this unnatural elevation of the Negro, and they refused him respect as a ruler. And in these things the Northerner now concurs.

The attempt in the Constitution to recognize the slaveholder's so-called rights could not prevent the abolition of slavery. Nor could a later amendment confer upon the Negro a Caucasianal equivalent. As for our several erroneous opinions on the causes and results of our Civil War—Nature treats them with impartial and imperious disregard.

And these facts are aids in preaching the Caucasianal Creed.

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SECTION VI.

The Unending Activities of the Universe, and the Blindness and Pitilessness of Nature the Bases of the Caucasianal Creed.

The fundamental fact for the Caucasian to know in his relation to Nature pertains to the physics of the universe. If all of its matter could fall together into one globe and then radiate the resulting heat into space without losing any of its material particles the universe would come to a dead stand still. But the universe never comes to a dead standstill, and the reason why it does not is one of the secrets of Nature that the Evolved Caucasian has found out.

All scientific authorities are agreed that energy can be neither created nor destroyed; that matter is the basis or source of all energy, and that the amount of matter in the universe is a constant quantity. The more usual forms of energy are attraction, mechanical action, heat, light, electricity, magnetism, chemical action, repulsion and radiation. These several forms of energy can be transformed directly or indirectly from one to another. With the transformation of a definite amount of energy a definite amount of matter is invariably involved. And the transformation or flow of energy is always from the sum of a higher tension to the sum of a lower tension.

Three states of matter are well known—the solid, the liquid, and the gaseous. But the Roentgen rays, the emanations from radium, the effect of a magnet on rays of light, and other phenomena show that there is a fourth or radient state of matter in which the minute chemical elements break

up into much finer particles. As to whether the passing to the radient state and back again may result in transmutation, or a change from one element to another, as from lead to gold, man has not yet found out. But it is a knowledge of the radient state of matter that enables us to understand why the universe never comes to a dead standstill.

If two globes of a definite mass fall together through a definite distance in inter-stellar space the collision will produce a definite amount of heat. If the mass of each of these globes had been doubled the resulting heat would have been four times greater, and so on successively it would quadruple for each doubling of the mass. Thus the thermal energy of a globe increases much more rapidly than does the increase in mass.

The attractive force of a globe is greatest at the surface, and it acts as though it was all exerted at the center. And while the attractive force is proportional to the mass, the distance between the center and the surface, is a factor in modifying its intensity. And the radius is increased not only by the increase in mass but also by the repulsive energy of heat in enlarging the globe. The doubling of the radius reduces the attractive force to one-fourth, and so on in inverse ratio to the square of the distance. Thus the attractive force of a globe increases much less rapidly than does the increase in mass.

The force of a globe's radient energy is proportional to the temperature, and it is active only at the surface where the opposing attractive force is greatest. In globes of high temperature the radient force is many times greater than the attractive force. The mass of the sun is more than 300,000 times that of the earth, yet the unit of his attractive force is only about twenty-nine times greater.

From globes of high temperature radient matter is projected into inter-stellar space. When the radient energy of this projected matter becomes exhausted or nearly so its attractive force becomes the greater. The attractive force being the greater the particles fall together in small masses, and then they may fall as meteors into an existing solar system. If they be out of the affective range of a sun they will fall together as nebulous matter, and thus start a new solar system. The remnant matter of an old sun will collide in time with another globe, and this also will start a new system. Thus it is that the energy of the universe can never all be of the same form at the same time, and thus it is also that it can never be in equilibrium. This prevents all matter from falling together into one globe, and, consequently, the activities of the universe

are unending. And in the unending activities of her universe we see something of what Nature is.

By reason of the constancy in the amount of its matter all or nearly all authorities are agreed that the universe has always existed, and, therefore, that it had no beginning. There may be a few other authorities who say that the universe might have had a beginning. But all authorities agree that the earth and any other habitable planets are only a minute portion of the unending and ever-changing universe of matter. And while it is thus known that the earth can have only a transient existence, yet as a habitable place for man its end is so inconceivably distant that its existence may well be considered as unending.

Nature does not appear to have any aim, end, intention, purpose, or care. But it is convenient for us to use those terms in a comparitive sense in relation to life. As to how life began or begins man has not yet found out. In some low forms of life one of the reproductive principles or sex elements has been artificially generated. In some protoplasmic forms of life reproduction is by division of the substance. The hypothesis that "life began in the fortuitous falling together of atoms in protoplasm" may be as good as any. But all authorities are agreed that all animal life results from the chemical energy of food; that food is some of the transformed energy of solar radiation, and that every form of life is subject to the inexorable law of the transformation of energy.

When Nature starts a species—an evolving species—her purpose seems to be to perpetuate that species even though she sacrifices as useless countless individuals toward that purpose. The purpose, however, is only a seeming one, for Nature permits a species to become extinct. But as the seeming care for the species is so immensely greater than is the care for the individual that it is convenient for us to regard the perpetuation of the species as Nature's special purpose. This purpose requires the species to be maintained approximately normal. And toward this purpose the Caucasian's race is no exception. This is Nature—and her forces are pitiless and blind.

In the case of the Caucasian's race the sacrifice of individuals for the benefit of the species is interfered with by the Caucasian himself. For the useless members are maintained in their uselessness. And by reason of this interference the useless individuals are a heavy drawback to the progress of the race. But the drawback would be even greater than it is were it not for the spirit of envy. Envy is one of pitiless

Nature's most effective means for keeping the race approximately normal. But for the Caucasian to permit the necessity for this barbarism is not conformable to the constituents of intellectual selfishness.

And these facts are aids in preaching the Caucasianal Creed.

SECTION VII.

The Caucasian's Characteristics and His Proper Place in Nature.

The fundamental fact for the Caucasian to know in regard to his characteristics is that he does not inherit life-sufficing instincts. When the Caucasian is without any training and instruction he is merely a brute. And as he does not inherit life-sufficing instincts he alone is unable to develop his inherited powers. Even when his powers are developed he alone is unable to meet the requirements of his own existence. His physical powers are so extremely limited that he is unable to acquire the mastery over more than two or three of the technical vocations. Yet technical vocations are necessary in Caucasianal life. When properly trained and instructed the Caucasian has a vast mental scope, and he can then contemplate the surrounding universe and the past and the future of his own race. And this, in connection with the constituents of intellectual selfishness, indicates his characteristics—a vast mental scope linked to extremely feeble physical powers.

When properly trained and instructed the Caucasian can aid in controlling a considerable part of the forces of Nature. And the proper object in such control is the conservation of his race. Of the two most important objects in the conservation of his race one is the intelligent control of the source of the food supply, and the other is a proper balance between the food supply and the birth rate.

Food is the basis of all life, and among Caucasians its principle source, directly or indirectly, is in the tillage of the soil. The proper tillage of the soil requires water, labor, and a knowledge of chemistry. The water supply is largely dependent on the moisture-retaining properties of forests. The proper protection of forests requires a knowledge of the conservation of the world's resources. The production of an adequate amount of food for the people during the annual succession of the seasons requires a knowledge of statistics.

The performance of all these duties is utterly beyond the powers of any one individual. Unless there be a correlation of the practical knowledge possessed by each one of several individuals and co-operation between them in the control of the food-producing agencies there will come destruction from the overflow of our large rivers. And this is only a part of resultant confusion.

In our present social system the operations on many of our farms, together with the lumber industry, destroy section after section of forests, and this destruction of forests is destruction of our country's natural resources. Nor are the returns from the farms much better. The operations are too crude, too primitive, too haphazard, And this is our present method of controlling the source of the food supply. From the farm come also many of the victims for our city slums. And in the creation of victims for slums is our present method of conserving the race.

The only thing that can transform the destructive forces of Nature into beneficent agencies is the Caucasian's intellectual powers. The development of these powers is dependent on training and instruction with special reference to the relation between the mind and the body. By the individual's mastery of two vocations he can aid in completing the circle of practical knowledge. How the practical knowledge of ten vocations may become most useful to the race is shown by the number of lines necessary to connect each one of ten points with each of the others. The number of lines is forty-five. And this is the number of individuals necessary for best correlating the practical knowledge of ten vocations.

In the mastery of two vocations the individual may find out some new relation between them, and thus he may go a little beyond his instructors in finding out the secrets of Nature. And in finding out the secrets of Nature is a part of the progress of the race. Thus it is that in the application of his practical knowledge the individual best serves his race. But in order for such service to be effective it is absolutely necessary for the individual to co-operate with others. And this indicates the Caucasian's proper place in Nature—the intelligent control of blind forces.

The proper development and progress of the individual requires food, clothing, shelter, companions, instructors, some mental and physical stress and restraint with rest and recreation. In order for him to be most useful to his race it is necessary for him to have some degree of success in his labors,

and this requires some fitness between his peculiarities and his vocation. In all cases proper training requires the services of expert teachers, and in many cases the services of psychologists as well. All these things involve the application of a moderate amount of wealth. All wealth is the product of labor, and its total amount cannot exceed that produced by the individual workers. In the proper application of this product of labor is the highest possible morality.

And these facts are aids in preaching the Caucasianal Creed.

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SECTION VIII.

The Necessity for the Caucasian to Have Religion, Faith, and Instruction—Origin and Foundation of the Creeds that Prop Up the Precepts Against Progress.

The vastness of the Caucasians mental scope and the feebleness of his physical powers are directly related to his need for religion, for faith, and for instruction.

The knowledge that an individual can get from personal experience is very limited, and it always contains some errors. The greater part of one's knowledge comes from others, and that also contains errors. The totality of one's knowledge constitutes his consciousness and his conscience, and it is his sole moral guide. The value of such guide lies in the degree of its approximation to real morality. And the constituents of such guide corresponds respectively, to religion and faith.

The word religion means a rebinding or the curing of an injury that the individual has received as a result of his own error. To avoid a similar injury he forms an intention to avoid a repetition of its cause. And this change in the mind is religion. The word faith or creed means belief in the teachings of an instructor, and it supplements or fits the Caucasian's inquisitiveness about matters that his own unaided powers are unable to fathom. And unless this inquisitiveness be answered he becomes less amenable to wholesome restraint. His inquisitiveness is anticipated, and one of the first things that he is taught is a creed. In the creed he is promised rewards and warned of penalties. By accepting the teachings of an instructor he often avoids the necessity of finding out harmful things by personal experience. And this is faith.

Through his credulity or through his intelligence a creed appeals to the selfishness of the individual. And the same is true of religious exercises. These exercises are mainly a symphony of sympathy in which the members covenant with each other for the good of each and of all. And thus it is that religious exercises are a most useful social function.

The correlative of faith, belief, or creed, is faithfulness or duty. For upon the faithfulness of the individual depends the value of the creed. And upon the support given by the creed depends the operation of a code of morality. And thus it is that the words religion, creed, and instruction mean three things that are most pertinent and appropriate in Caucasianal life.

In a rude and ignorant age the moral precepts were laws prescribed by the tribal chief, patriarch, king, or other ruler, and with the moral precepts the creed was taught to the people. Ever since the Caucasian ceased to inherit life-sufficing instincts it has been necessary for him to receive instruction from others. One of the main objects in imparting this instruction was to aid in the operation of the moral precepts, and as nothing does this better than a creed, a creed was always included in the instruction.

Creeds grew from tales that were originally composed in a pleasurable exercise of the authors' fancy and for the entertainment of others. The authors of the tales were poets who had vivid imagination.

> "And as imagination bodies forth
> The forms of things unseen the poet's pen
> Turns them to shapes, and gives to airy nothing
> A local habitation and a name."

The product of the imagination came in time to be a creed, and later on the creed came to be an adjunct of the moral precepts.

The necessity for the Caucasian to receive instruction gave rise to the vocation of teacher. In the course of time the teachers came to be a company or society, and they were the guardians of the creed. During long periods of time the creed was helpful to the teachers in maintaining discipline and in bringing the race forward. On the admittance of a new member to the ranks of the teachers the novice was required to avow the creed. The tendency of this practice was to perpetuate the creed unchanged while the intelligence of the peo-

ple slowly advanced. Thus at one time a creed may accelerate progress, and at another time retard it.

Among the ancient Caucasians the teachers became known as the ecclesiastical authorities, and they exercised considerable influence over the people. And while their authority was usually subordinate to that of the king, yet that was not always the case. For they sometimes aided a usurper in dethroning the king. Nor were they always harmonious among themselves. For they sometimes wrangled over a suggested change in the creed. The acceptance of a change in the creed by some of the teachers and some of the people usually resulted in a separation that was often accompanied by violence. And it is in that manner that barbarians make changes in creeds.

Of all the creeds that have come down to us from a barbarous past and that prop up the precepts against progress each one stands on the original foundation. This foundation is the Hebraic narrative of the so-called creation in six days. This narrative is to the effect that on the first day, about 6,000 years ago, there were created the earth and light and darkness; on the second, the firmament; on the third, plants; on the fourth, the sun and moon and stars; on the fifth, flying and swimming animals; and on the sixth, land animals and man. And this is the foundation of the prop that props up the precepts against progress.

The creeds that teach of the supernatural creation also teach that when man was created that he was put into a garden of paradise and given a mate; that while in this garden the man and his mate became degraded, and that on account of their degradation they were driven from the garden. The creeds further teach that the succeeding generations of this degraded pair continued in a state of degradation, and that on account of this continued degradation the then surviving descendants were drowned in a deluge—all except four couples, and that these four couples were enjoined to increase and multiply. Some of the later creeds further teach that as the deluge did not cure the degradation of mankind that some other cure was necessary. This other cure was the crucifiction of an innocent person, and his crucifiction was incited by murderous ecclesiastics. That crucifiction is the secondary foundation of the later creeds that prop up the precepts against progress.

And these facts are aids in preaching the Caucasianal Creed.

SECTION IX.

The Anarchy of our Present Social System and the Influence of the Precepts Against Progress—Qualities of the Caucasianal Creed.

The operations of the precepts against progress do not conform to the Caucasian's characteristics, nor do the creeds that prop up such precepts fit the general intelligence of the people. The consequence is the people are in a state of unrest, and the social system is disturbed by violence and disorder. And violence and disorder is anarchy.

The term anarchy is usually applied to the violation of man-made law. But there is a far greater anarchy in the violation of man-making law. Anarchy among Caucasians originates in the deficient or erroneous training of individuals, and one of its first effects is the creation of plutocrats and degenerates.

The object of the plutocrat is for himself and his descendants to become richer and richer, and if he could measure his happiness by the amount of his wealth, or if he could transfer to his descendants the power to continue as plutocrats plutocracy might be a virtue. But he can do neither the one nor the other. For when a parent gathers excessive wealth from his fellowman and gives it to his offspring he imposes Arctic retardation on the one and tropical retardation on the other. But Nature favors him who develops under some stress, and this is one of the main causes of the fluctuations in wealth that follow the generations. Individuals who are not environed by fortune but who are more fortunate in environment are created plutocrats, and with their creation there are also created all sorts of degenerates. Among these latter creatures, and the most wretched, are the recent descendants of wealthy ancestors. These fluctuations have given rise to the proverb that "it is three generations from shirt sleeves to shirt sleeves." In these fluctuations the usefulness of the individual is dependent on wild and haphazard chance. And in these fluctuations the anarchy of our present social system continues.

The erroneous training of individuals and the anarchy of our present social system result mainly from the improper application of wealth. The main cause of the improper application of wealth is the influence of the precepts against pro-

gress, and these precepts operate mainly because they are propped up by creeds. Yet in the qualities of the creeds that prop up such precepts are the qualities that would support the precepts for progress—the qualities of faith and faithfulness.

The qualities of faith and faithfulness have been in operation among Caucasians for ages, and it was by their operation that the race has made progress. But as these qualities have operated in only a crude and haphazard manner much of the progress of the race has been accompanied by violence and disorder. It was such progress as was made, however, that enables the present-day Caucasian to know what he knows and to do what he does. The qualities that have thus enabled the race to make progress are likewise the constituents of a fitting creed. The creed that the Caucasian needs is faith in the Caucasian's race. The only reason why the Caucasian has heretofore lacked faith in that creed is that he has not been properly instructed in it.

And these facts are aids in preaching the Caucasianal Creed.

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SECTION X.

The Caucasianal Environment and the Emancipation of Woman.

The Caucasianal Creed supports the precepts of progress, and with faith in that Creed we can appreciate the application of the fundamentals of morality.

1. To honor one's parents is not only the correlative of life-lasting parental affection but it also has reference to one's own helplessness in old age.

2. To restrain one's passion is to diminish one's liability to error and harm.

3. To forgive an enemy is an attempt to correct an error or its effect.

4. To have regard for a neighbor's welfare is the correlative of one's own welfare.

5. To aid in correcting public evils is a recognition of the fact that any of us is liable to fall into evil ways.

And all of these precepts promote the public good.

The formulation of the fundamental precepts into a

code of approximate morality requires the co-operation of vocational experts each of whom understands something of the relation between two vocations and who also understands something of his duty to his race. When formulated into a code the fundamentals of morality may be termed the Caucasianal Code. The operation of the Caucasianal Code constitutes the greater part of the Caucasianal environment. And with faith the Creed we can see something of the operation of the Code.

In the Caucasianal environment food, clothing, and shelter would be produced and supplied in an orderly manner, somewhat after the manner in which those things are now supplied to officers at our army posts. Medical service would be furnished in a manner much like that of the medical department of the United States Army. The training of the young would be somewhat after the manner in which the young are now trained in our public schools and in the United States Military and Naval Academies. Nearly all vocations would be on a skilled or technical basis, and positions would be filled by reason of individual fitness and not on account of parentage. The parent could not bequeath his position or his office to his offspring. But what the parent could aid in bequeathing would be an environment in which that offspring would receive the best possible training and thus be fitted to fill a position suitable to his peculiarities.

In the Caucasianal environment the property rights of individuals would be in a large measure like the pay and allowances of military and naval officers with their pensionable status. The differences in the conditions of different individuals would be mainly on account of the differences in ages or on account of peculiarities, and not on account of the inheritance of unearned, inappropriate, and mischievous power. There would be no social or class drawbacks to non-kindred mating, and with the individual properly trained he would be best able to meet the requirements of intellectual selfishness.

In the Caucasianal environment there would be intellectual enjoyments and wholesome recreations. There would be no backwoods of ignorance nor slums of degradation. There would be no prodigal son to squander his substance in riotous living. For there would be no place for riotous living; nor could any incipient plutocrat reap an income from squanderings. There would be room for wholesome rivalry and competition. But the rivalry would be much like that between

members of the same army, and not like the antagonism between members of opposing armies—the winners would not win all and the losers would not lose all. Each individual in each successive generation would make orderly progress.

In the Caucasianal environment there would be respect for authority and for the office charged with its exercise. There would be no crude legislative enactments to be overturned by judicial decisions, and there would be no crude judicial decisions to be upset by legislative enactments. Absolute justice could not prevail, but there would be no extreme and unjust conditions of plutocracy and poverty with their violent and disorderly fluctuations. And the administration of justice would not be attempted on an unjust basis.

In the Caucasianal environment there would be a recognition of the proper relation between the food supply and the birth rate. And thus the conservation of the country's natural resources would also mean the conservation of the race. Whatever may be the proper means for limiting the size of families it means instruction for parents—and it also means some emancipation for woman.

And these facts are aids in preaching the Caucasianal Creed.

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SECTION XI.

A Possible Example in a Social System on the Planet Mars—The Preamble to the Constitution of the United States a Step Toward the Caucasianal Creed.

According to the nebular hypothesis, Mars is an older planet than the earth, and while Mars is the smaller yet by reason of the greater proportion of land its possible habitable area is probably greater.

In a fairly regular zigzag course the markings on Mars entirely encircle the planet. If these markings are the vegetation effects of artificial channels for controlling what corresponds to a water supply, then these channels indicate that the Martians have a social system that is an example for Caucasians. For it is apparent that such channels could be constructed only by intelligent beings; that such beings were all

of one race, and that they controlled the forces of Nature for the benefit of that race. The terrestrial race that more nearly corresponds to the possible Martians is the Caucasian's race. But the corresponding social system does not exist.

It is very probable that the nearest approach to the Caucasianal Creed that has ever been authoritatively promulgated is the Preamble to the Constitution of the United States. That Preamble is in the following words: "We the people of the United States, in order to form a more perfect union, establish justice, insure domestic tranquility, provide for the common defense, promote the general welfare, and secure the blessings of liberty to ourselves and our posterity, do ordain and establish this Constitution for the United States of America."

While the Preamble to our National Constitution does not proclaim itself a creed, yet it is nevertheless a good part of the Caucasianal Creed. The Constitution that the Preamble supports requires each of the States to give full faith and credit to the public acts and judicial proceedings of each of the other States. And it forbids the other creeds from interfering with its own operation. But in the words "the blessings of liberty" that Preamble falls into one serious error. Of all creatures that are unfit for liberty the untrained Caucasian is the least fit. And the Constitution does not make any provision for his proper training. The inclusion of this error, however, is explained by the conditions existing when that Preamble was written in 1789.

In 1789 the framers of the Constitution had but recently thrown off their allegiance to the British Crown, and the long war by which this was done induced them to put too high a value on liberty. And they were in a new country where land and opportunity helped to form an environment that fairly well fitted the needs and the intelligence of the people. Nor had science then advanced so far as to proclaim the existence of a non-creatable universe with its correlation of forces. Under the conditions of its promulgation that Preamble was the nearest approach to the Caucasianal Creed that was then possible. That Preamble was promulgated for the benefit of Caucasians by the authority of Caucasians, and it was promulgated in spite of the other creeds and in opposition to the precepts that they prop up.

And these facts are aids in preaching the Caucasianal Creed.

SECTION XII.

THE ANARCHY OF OUR PRESENT SOCIAL SYSTEM AND THE RISE OF POLITICAL AND RELIGIOUS REFORMERS—SOME OF THEIR CONTRADICTIONS AND MISDIRECTIONS—THEIR INTER-RACIAL FALLACY—THE RUSSO-JAPANESE WAR—THE PROBLEM OF THE NEGRO IN THE UNITED STATES.

The creation of plutocrats and degenerates by our anarchical and anachronistic social system has given rise to a variety of reformers. Nearly all of these reformers can be included in one or the other of two classes—the political reformers and the religious reformers. In the efforts of each of these two classes of reformers there are misdirections and contradictions. And while these misdirections and contradictions accentuate the anarchy of our present social system, they also show the activities of the Caucasian's racial spirit.

The political reformers seek to effect reform by legislative enactments that would insure to the individual a more equitable return in the fruits of his labor. And this they would attempt to do without previously instructing the people in the elements of a fitting creed. If such legislation preceded such instruction the resulting anarchy would be even worse than that of our present social system. But in the very purposes of the political reformers are some of the elements of reform.

The religious reformers direct their efforts mainly to the effects and not to the causes of degeneracy. They preach to the degenerate of the great value of religion, and thus by trying to induce a change in his mind they seek to reform him. At the same time they almost entirely disregard the influence of environment on the individual's progress.

As religion corresponds to the knowledge that one gets from personal experience its proper value is small. And as faith corresponds to knowledge that one gets from others its proper value is large. Thus faith is dependent on the environment, and not the least part of the environment is the social barrier between Caucasians in our present social system. While there is no real barrier between Caucasians, yet our present social system induces the belief that there is one, and it is this belief that acts as a barrier. This barrier prevents the proper exercise of that sympathy and friendliness that is so necessary and appropriate in Caucasianal life. And the greatest prop that this barrier has is the so-called religious body to which the religious reformer belongs.

Our present social system first creates the degenerate; then the religious reformers preach to him of the great value of religion, and then the social system interposes a barrier to his progress and to his reform. This process not only begins at the wrong end of the problem, but it also distorts the elements of reform. And by this process the quality of faith is rankly abused.

While conscience gives the religious reformers some approval for their efforts, yet consciousness informs them that if all of our present degenerates were suddenly annihilated that our present social system would soon create others like them. But in the very purposes of the religious reformers are some of the elements of reform.

There is one error into which the political and the religious reformers both fall. That error is that they include within the scope or scheme of their respective reforms all the races of mankind. And to their respective efforts that error has been a serious and forceful drawback. One effect of that error, however, is that it teaches us that there is no proper social relation between the Caucasian's race and the other races of mankind.

By the term Caucasian used herein is meant what is known as the white race. And while by reason of its contact through the ages with the other races there may not be a pure white race, yet so distinctive is that race, that the term Caucasian very properly designates it. It was a spirit of inquiry and adventure that prompted the Caucasian to set out and explore the world, and thereby he discovered the other races.

The other races may be included in the types represented by the American Indian, the Japanese, and the Negro.

The American Indian in the United States has all but disappeared before the onward march of the Caucasian. Some of that race has been merged with the Caucasian's race, and it is probable that some of its remnant will also be so merged.

Our first interest in the Japanese pertained to trade, and our next interest in them was to teach them a creed. Our creeds made very little impression on them. But they eagerly absorbed our scientific knowledge. By means of that scientific knowledge the Japanese in the course of about sixty years transformed themselves from a condition of ancient and isolated ignorance into that of a world power. And as a world power they overcame the despotism of the Caucasian Russians. The power of the Japanese to do this was a result of our misdirected sympathy. We did not try to teach the Russians a creed, for they already had the creeds that prop up the precepts against progress.

The main reason why the Caucasian race has thus far been able to dominate the world was the fact that no other race had adopted better methods in racial efficiency and conservation, and therefore, that race has had no real competitor. But that this will not be the case in the future is a most significant fact.

As to the Negro in this country—he is a problem for the American Caucasians to solve. And the solution of the problem involves three pertinent facts. These three facts are—the Negro's natural habitat—his bringing here—and his present anomalous status.

The Negro's natural habitat is in the depths of Africa, where existence does not require, and where Nature does not develop a deep mentality. In that habitat he does not enjoy intellectual pleasures, and no spirit of inquiry incites him to set out and explore the world. He lives there to this day as he has lived for thousands of years—a poligymous and savage animal.

It was in the Negro's natural habitat that the Caucasian found him, and it was from that habitat that the Caucasian stole him and sold him into slavery. It was also the Caucasian who violently emancipated him, and who then attempted to give him a Caucasianal status.

Stealing the Negro and forcing him into slavery was undoubtedly cruel. But the cruelty was no greater than that to which he was liable in Africa in the changes in tribes and in the chances of inter-tribal wars.

As to whether the Negro was happier as a slave or as a free man a knowledge of his nature leaves little room for doubt. He has little liking for care and still less for responsibility. As a slave his needs were all supplied by his master, and he had few cares and fewer responsibilities. His real troubles did not begin until the reaction came that followed his violent emancipation. By causing him to believe that he had the attributes of the Caucasian his so-called friends had opened to him a door of hope—and then they shut it in his face. And there he stands — with the Negro's nature but without his habitat—a condition without a name—a problem for the Caucasian to solve.

In solving the problem of the Negro in the United States none of his so-called rights should be considered — nothing but the progress and happiness of the Caucasian race. But in this very fact is the Negro's best safeguard. For the Caucasian cannot be cruel to the Negro and be just to himself, and the possibilities of the Negro's progress may be a factor in

the solution of the problem. The only sort of progress from out of his savage state that the Negro has ever made has been made in contact with the Caucasian. And the only way by which this contact could be effective was by his enslavement. And thus the credit for the possibilities of the Negro's progress is due—not to the abolitionist but to the slave-stealer.

Stealing the Negro, bringing him here, enslaving him, violently emancipating him, giving him his present status—for all these errors the Caucasian's race alone is blamable. These errors began in an unrestrained passion for despotic power, and they ended in misdirected sympathy. And all these errors were committed because the Caucasian's race had not been properly instructed in proper morality.

And these facts are aids in preaching the Caucasianal Creed.

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SECTION XIII.

THE ACTIVITIES OF THE CAUCASIAN'S RELIGIO-MILITARY SPIRIT UNDER THE CAUCASIANAL CREED—FORCES OF OF PROGRESS VERSUS FORCES OF RETARDATION—OUR PRESENT EVOLUTIONAL STAGE FAR IN ADVANCE OF OUR PRESENT SOCIAL SYSTEM.

The Caucasian's racial spirit is sometimes known as the military spirit and sometimes as the religious spirit. Of the two principle constituents of the military spirit one is the hope of reward, and the other is the desire to escape harm. And the same things are true of the religious spirit. The effectiveness of the individual's military spirit is dependent on the individual's training, which training includes obedience to the recognized authorities. And the same is true in regard to religious work. Of the two greatest rewards for military service one is the consciousness of duty performed, and the other is the appreciation of that service by one's fellow man. And the same is true in religious work. The military spirit is aroused through faith. And so is the religious spirit. If there is any difference between the Caucasian's religious and his military spirit that difference is very small, and wherein there may be a difference between them they supplement each other. Considered together they may be termed the religio-military spirit. And it is according to the influences that direct it that determines wheher it be directed for progress or for retardation.

In the wars that the Caucasian has heretofore waged his

religio-military spirit has been considerably under the influence of the precepts against progress. The consequence was the ending of a war did not end the causes of wars. For the germs of war survived in the precepts. Yet the creeds that prop up such precepts enjoin the race to be fruitful and to multiply. Those creeds also teach the individual that his salvation depends on his belief in them. But they do not instruct him in the intelligent control of the forces of Nature, nor do they inform him that if he had never been born that the question of his salvation would never have come up.

The Caucasianal Creed does not require belief either in the survival or in the non-survival of the individual's consciousness after the death of his body. But what that creed does require belief in is that when the Caucasian is without any training and instruction that he is merely a brutish beast; that as a part of a living generation he is a part of a connecting link between the past and the future of his race; that the future of his race is largely dependent on the performance of the duties of a living generation, and that future Caucasians should be born in an environment where they would have little need for salvation.

The Caucasian's religio-military spirit can be influenced by the precepts for progress, or by the precepts against progress. And it is the activities of this spirit under the one or under the other of these two influences that indicates the difference between the Caucasional environment and our present social system. Instead of producing and distributing the necessities of life in an orderly and economical manner we encourage disorderly and wasteful methods with their race-degrading agencies. Instead of supplying the people with wholesome recreations and intellectual pleasures we encourage them to alcoholic indulgence and vicious amusements. Instead of supplying the people with skilful medical service we encourage them to tempt the chances of self-medication. Instead of properly protecting and training the young we surround them with all sorts of evil influences. Instead of properly preparing the individual for the good of his race we force his usefulness to depend on wild and haphazard chance. Instead of conserving the natural resources of our country we encourage their wasteful destruction. And before we learn the duties of our own race we try to teach other races theirs. And it is these differences that show that our present evolutional stage is far in advance of our present social system.

And these facts are aids in preaching the Caucasianal Creed.

SECTION XIV.

THE FORMATION OF THE CAUCASIANAL ENVIRONMENT DEPENDENT ON THE SUCCESS OF THE FORCES OF PROGRESS —THE UNITED STATES THE COUNTRY IN WHICH TO START THE MOVEMENT—THE SUCCESSION OF STEPS NECESSARY TO SUCCESS.

A knowledge of the anachronism of our present social system is necessary to lead to intelligent service under the Caucasianal Creed. And service under that Creed is necessary for the formation of the Caucasianal environment. The formation of the Caucasianal environment means the removal of the effects as well as the causes of retardation. The effects of retardation are the degenerates, the plutocrats, and the belief in a social barrier between Caucasians. The causes of retardation are mainly the precepts against progress of which precepts those against envy are the greatest.

The degenerates are degenerates mainly because they lacked a proper environment. In order to stop the race retardation that their degeneracy causes it is necessary for them to undergo a course of training and instruction. This means that they should be deprived of some of that so-called liberty for which our present social system has so wofully misfitted them.

The plutocrats are plutocrats because the social system neglected to instruct them in their duty to their race, and because it neglected to prevent them from grasping their plutocratic power. In order to stop the race-retardation that their plutocracy causes it is necessary for them to be deprived of the tribute that their fellowmen pay to them.

The belief in a social barrier between Caucasians is the result of the precepts against progress and this is one of the causes of the conditions of degeneracy and plutocracy. In order to overcome this belief it is necessary for each individual to receive proper instruction in the proper relation between himself and his fellowman. The rules of conduct that are involved in this instruction are similar to the rules that govern military service. In the military service the duties of each individual bear an intelligent relation to the duties of other individuals. The performance of these duties means efficiency and order, and it also means a blow to the precepts against progress.

In order for the retarding influence of the precepts against envy to be overcome it is necessary for us to act on a knowledge of the errors that those precepts involve. The injunction for us to render unto Cæsar the things that are Cæsar's

is fatally defective both in its incompleteness and in its operation. It fails to instruct us how to distinguish between the things that are Cæsar's and the things that are not Cæsar's. When our plutocratic Cæsars find us willing to pay them tribute they claim as theirs every thing upon which they can exact tribute, and that, too, not only to the demoralization of ourselves but to the demoralization of themselves also. And, above all, it prevents the Caucasian from attaining his proper place in Nature. As plutocracy cannot exist without receiving tribute it follows that in paying the tribute the race not only pays for its own retardation but also pays for its own degradation. And as for perpetuating through the generations the social barrier that results from the precepts against envy—that is what neither preachers nor precepts can do.

Since the prospect of success for the forces of progress is greater where the forces of retardation are relatively weaker and since the belief in a social barrier is a considerable part of the forces of retardation, and since the constituents of that belief differ in different countries, then an inspection of these different constituents in the different countries is helpful in determining in which country the forces of progress are relatively stronger.

However widely separated the social classes in the United States may be they are much more widely separated in the European countries. In the European countries there exists an hereditary class of so-called nobility that has an official status. Within the range of its influence this official status exerts a considerable drawback to the progress of the Caucasian's race. One of the effects of this drawback is seen in the result of the war between Russia and Japan—the non-Caucasian Japanese overcame the Caucasian Russians. In the United States the hereditary official class does not exist, and here the powers of government, nominally at least, are in the hands of the people. Here then is the field and the open way for the proper activities of the Caucasian's religio-military spirit.

While the United States is the most promising country in which to start the movement for the formation of the Caucasianal environment it is also the country where the forces of progress should be able to check anv efforts that may be made against them by the forces of retardation in Europe. Those forces of retardation have been strengthened by the conjunction of plutocratic pocketbooks of America and nobiliary titles of Europe. The result of this conjunction is the payment of tribute by America to Europe. With this augmentation those forces of retardation would exert consider-

able pressue in preventing the discontinuance of the tribute. In order for the forces of progress to withstand such pressure it is necessary for them to exert a greater resistance. And this means, if necessary, the activities of such forces as were those that established this republic.

When the approximately normal Caucasians in this country become acquainted with the elements of the Caucasianal Creed they will recognize the necessity for them to change the basis of their social system. They will also recognize the fact that in order for them to effect that change that it is necessary for them ~~them to adopt and obey the rules of conduct that the change re-~~ to adopt and obey the rules of conduct that the change requires. And this conduct means service under the Caucasianal Creed.

One of the rewards for service under the Caucasianal Creed is the consciousness of the individual that he is aiding in removing the causes of wars between Caucasians. And he will further know that upon the success of such service largely depends not only whether brutal or intellectual selfishness shall rule the Caucasian's race but also whether the Caucasian shall dominate the future of the world. And since happiness is the object of every individual, and since selfishness is the ruling principle in life, American Caucasians can best pursue the one and obey the other by service under the Caucasianal Creed.

The formation of the Caucasianal environment must be preceded by the promulgation of an authoritative code of laws. The promulgation must be preceded by legislation in an authorized assembly of vocational experts. The legislation must be preceded by the election of the experts. The election must be preceded by proper instruction for the people. And this proper instruction requires the services of volunteer evangelists—the ecclesiastics of the Caucasianal Creed.

The starting of the Caucasianal environment will be an epoch. And that epoch is yet to be started. The Caucasianal Code will be a classic. And that classic is yet to be written. The epoch and the classic are dependent on the effectiveness of the preaching of the Caucasianal Creed. And that Creed is yet to be preached.

The reform of our present social system unmistakably lies in a form of co-operation more perfect than is our present crude and haphazard form. Whether the movement for the reform be called by one name or by another is of no more importance than was the name the United States of America necessary for the operation of the principles upon which this republic was founded.

And these facts are aids in preaching the Caucasianal Creed.

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